

THE PSYCHIC CENTURY.

"Behold I bring you glad tidings of great joy, which shall be unto all people."

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REINCARNATION.

I have been asked whether Spiritualism teaches reincarnation. It does not.

This is a dogma that has been handed down from an age of ignorance, a time when savage man knew nothing about the laws of heredity. Among many savage tribes today it is still the custom, when a child is born, for its relatives to hold a council and decide which one of its ancestors has taken possession of and is living in its body. The decision is made from the resemblance of the child to some dead ancestor. This doctrine has been a leading feature of Brahmanism from a remote period of time. It was accepted as true by Buddha who wove it into an elaborate ethical system. It was in India that Madame Blavatsky studied it and incorporated it in a system from which modern Theosophy has been developed.

Spiritualism teaches that man's individuality not only persists after death, but that in the spirit world as in this he is ever trying to adjust his life to his environment—ever trying to attain happiness. By his individuality I mean his form and faculties. These develop from a germ, mind and body unfolding together in the general likeness of the parents. Spiritualism teaches that should the germ die, even at an early stage of its growth, the spirit of the child continues to grow and unfold in the land where death is not. It grows there in accordance with that potential force given it by its parents, but is modified, of course, by its education and environment. If the individuality of the unborn child persists to that extent after death, we have reason to believe that the spirit of man will never die.

I cannot imagine a spirit being reincarnated without losing its individuality; if it did not, the child would not resemble its parents. If its individuality is lost it gains nothing by being reincarnated.

Through different mediums, I have conversed with spirits who were uniformly truthful in matters concerning which I could test their veracity, and proved, in various ways, that they came to impart health, strength and happiness to mortals. When such spirits told me that they had departed this life many thousands of years ago and that they had never been reincarnated and never knew anybody who had been, why should I doubt their word? They would certainly know it if one of their associates left them for the purpose of reincarnation.

It may be that lower forms of life lose their individuality after death. On that subject we should not dogmatize. But if we accept the phenomena of Spiritualism as proof that man retains his individuality after death, then we must also accept them as disproving reincarnation so far as that doctrine applies to man.

The following is from a lengthy article on reincarnation, by Prof. J. R. Buchanan:

"The reincarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory . . . we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals.

"There is an equally fatal obstacle to reincarnation in the moral aspect of the question, for unless we take the insane view that all life on earth is barren and must be recruited from the tribes of wandering spirits, we may ask by what right does the reincarnating spirit thrust itself into a family unasked, eject the rightful offspring, and put itself in the place? Wherein does such an act differ from prenatal robbery and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the nests of other birds, to destroy their offspring. Reincarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

"I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternal or Divine, and returns towards its origin, expanded by growth in earth-life, in which it has been continually assimilating the Divine element through both the terrestrial and the spiritual environment.

"The physical body is as immortal as the spiritual, yet its immortality is not in the form of a human body, but as material elements, recognized by chemistry, while the spiritual being, nobler in nature, continues its existence as a perfect organization not subject to that decomposition which is due to chemical affinities.

"Its elementary existence did not absolutely begin on

earth, for its spiritual elements are eternal. And as the spirit returns up to the spirit world, so does the matter of the body return to the material world. Its organization which had a beginning was temporary, but its constituent atoms are permanent. If they have an ending as matter we do not know it. Thus does the argument for pre-existence of spirits vanish into nothingness when critically examined.

"There is no fully developed spirit ever incarnated from any source. Life does not first appear in matter as a fully developed spirit. It comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have overlooked. Traced back we find the spiritual germ in the spermatozoa as much the product of the parent as any other secretion.

I do not perceive that reincarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit had abandoned the spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity, and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible, the reincarnation theory as commonly presented must be classed among delusions.

"In the dreary treadmill round of reincarnation the sublime purposes of creation are defeated. Our weary life-struggle is ended, only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life on earth, amid the selfishness, the struggles and wars, the sickness, crime and suffering of half-developed humanity.

"Not such is the law of evolution and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit life which advances toward the divine." W. B. W.

SAUL, SAMUEL AND THE WOMAN OF ENDOR.

Whenever I read the account of the "sitting" which Saul had with the woman of Endor, and also read of the events which led up to that affair, I cannot help thinking that the mediums in those days had pretty much the same experiences that they have now, and that among the Spiritualists then there were some who were as ungrateful, cowardly and unprincipled as any that can be found in modern times.

Saul was only a common mule-driver till a medium discovered him, anointed him and made him a king. He had absolutely nothing to recommend him for that position except his stature. The Bible (1 Sam. 9:2) says "From his shoulders upward he was higher than any of the people," and from his shoulders downward I suppose he extended far enough for his feet to touch the ground. I imagine he looked something like ex-Senator Pepper, and acted like him towards those who placed him in office.

"And the asses of Kish, Saul's father, were lost, and Kish said to Saul, his son, Take now one of the servants with thee, and arise, go seek the asses." And so Saul arose, and instead of going to the nearest printing office and getting some bills struck offering a reward for the return of the asses, he went wandering "through Mount Ephraim, and passed through the land of Shalisha, but they found them not." So they went through the land of Shalim, and when "they were come to the land of Zuph, Saul got uneasy lest his father would think they were lost as well as the asses. Then he happened to remember that there was a medium in the city. The Bible don't state how he learned that fact, but I presume he read it in one of the daily papers under the head, "Clairvoyant." Newspaper men were just as much confused then as now in regard to the name that should be given to one who gets messages from spirits; for the 9th verse of the chapter telling about Saul's search for the asses reads as follows: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to a seer; for he that is now called a prophet was beforetime called a seer." I will say, incidentally, that a god in Saul's time meant a departed human spirit, for when the woman of Endor saw the spirit of Samuel and other spirits she said: "I saw gods ascending from the earth." But to resume: The medium or prophet whom Saul wanted to see was Samuel, but he did not know where to find him. Some school girls told him he was in town, but they could not give his street number. It appears that Samuel was clairaudient, the spirits talked to him. "Now the Lord (some spirit) had told Samuel in his ear a day before Saul came, saying: tomorrow about this time I will send thee a man out of the land of Benja-

min," etc. "And when Samuel saw Saul, the Lord said unto him, behold the man whom I spake to thee of." Then Saul asked Samuel where the seer lived, and Samuel said "I am the seer. Then Samuel proceeded to give him a "test." He told him he need not worry any more about his asses which had been "lost three days ago," for "they are found." Samuel was clairvoyant as well as clairaudient. Then Samuel took Saul into the parlor and ordered the cook to set a shoulder before him for him to eat. It seems as if Saul was always hungry when he went to a medium, and the mediums always treated him better than anybody else did—better, I think, than he deserved; for, after he became a king, he ordered them all to be killed. But one, at least, escaped death—the woman of Endor, and notwithstanding Saul's hostility to mediums this good woman overlooked it all, and when Saul came to her for a sitting, she killed a fat calf and cooked it and with her own hands made bread and gave them to him to eat. She ought to have used a broomstick on him. Well, to cut the story short, Samuel poured oil over Saul and made him ruler over Israel. For a while Saul did pretty well in his new position, but, like many of our modern office-holders, he thought more about the spoils of victory than he did the good of the people. This displeased the Lord, Samuel's guide, and Samuel told Saul pretty plainly what the Lord thought of him, and then they parted. Before doing so, however, Samuel made a prophecy that Saul's kingdom would be rent, and to illustrate the prophecy, Samuel "laid hold of the skirt of his mantle, and it rent."

Years passed and Samuel was dead. Saul's power declined and Samuel's prophecy was coming true. Being in sore distress he wanted to consult a medium. Now it is a singular fact that when a person is in a position to help a medium he never does it, but when he is in trouble he will seek assistance from one of those whom he in his pride had scorned. So was it with Saul. In the height of his power and glory he had ordered the mediums to be destroyed, but when his power was leaving him, he disguised himself one dark night, and sneaking out the back door, into the dark alleys and by-streets, went to the home of the woman of Endor. Wasn't that a grand seance? Saul's disguise wouldn't work worth a cent. The woman knew him almost immediately. "Then said the woman, whom shall I bring up to thee? And he said, "Bring me up Samuel." Pretty soon the woman saw the gods or spirits, and she said to him: "An old man cometh up and he is covered with a mantle, and Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." He remembered Samuel's prophecy made many years before, and how Samuel had illustrated it by tearing his mantle! That was a test as good as any modern medium can give. Later in the sitting, the woman went under control, or else Samuel materialized, for he spoke to Saul direct, using pretty much the same language that he used before they parted for the last time. But he said further that Saul and his sons would fall in battle the next day, which they did. AMALEK.

FOOD AS A METER OF VIBRATION.

In the wise economy of things it is ordained that vast bodies shall move as a mass. Hence the progress of the human race is very slow. Here and there an individual escapes in some degree from the vibratory movement of his fellow-men, and, lo, a Christ—a light-giver.

By virtue of proper conditions, prepared for long before hand, these illuminated souls are more in harmony and rhythm with heavenly or ethereal hosts than with the lower orders of earth, whose lives beat to a baser measure than their own.

Many of the painful experiences of gifted minds is for the sole purpose of separating them for a time from a full connection with those who must be taught, and whose need is the wisdom caught by intermedial souls from higher spheres.

By sorrow, by seeming shame, by man's injustice, and by their own individual co-operation in course of time, these teachers, or Christs, come into unison with higher beings by their separation from the common pulse of the plodding race.

Food is means of uniting or separating men and their sympathies, who eat alike and feel alike to a great degree. Hence, the prophets, the wise of all ages, have been enjoined to fast, to abstain from the food of the multitude. In this way the magnetic bonds between them and the grosser orders were weakened and severed. We have but to consider carefully what is the food of those who struggle as beasts with one another to tabulate men as to their food. Every article of diet, by virtue of its existence, registers or measures a certain impulse or degree of power.

That which is finest is found highest above the earth in its growth. Hence fruits and nuts fed by sun and dew, swinging above the earth in the clear, sunset air, are the highest form of food of which man can yet partake.

The body, fed by such food, comes in unison with heav-

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LIFE'S BEAUTIFUL SONG.

Oh, might not this life be a beautiful song
If our souls could be sure judged wrong?
If the thoughts which lie white in the depths of the heart
Could be read as they are, by the same magic art.
We should all be more loving, and tender and true,
And life were a beautiful song—if we knew.

If we surely could know it were not counted vice,
When the warmth of the eye does not shimmer through ice;
When pure thoughts fly, singing sweet words through our lips,

And love's life flows ungloved off from warm finger tips,
Then we all were more angel-like, tender and true,
And life were a beautiful song, if we knew.

I wonder sometimes if the angels of light
In God's dwellings, are puzzled with wrong and with right;
And if fear brushes all spontaneity low
In white breathes, folded on by robins of snow;
Or, is there such dearth there of passion and wrong
That life may break out in love's beautiful song?

I know not, but when somewhat splendid or dear
Passes near, and I gaze with a prayer and a tear,
And hush down in my heart with a shiver of pain,
Which silently offers its praises full vain
I wish not of mortal had ever done wrong,
That life might be as true as a beautiful song.

Brave hearts growing faint, like to heroes half slain,
Would but holily bless, who would balm off this pain;
Yet we tremble, and wait, and our feet will not go,
While our hearts only sigh under covers of snow;
But we look up to God with this prayer in our eyes,
"Will not life be a beautiful song in the skies?"
Emma Rood Tuttle.

THE RELIGION THE WORLD NEEDS TO-DAY.

It is well to pause in our mad rush through life and see where we are. It behooves us in this early morning of the twentieth century to let our minds wander awhile away from self and self-interest alone to the great world of humanity about us and study awhile the interest of those who need our good thoughts and our good deeds to help them in their struggles up life's rugged way.

Too long have we wandered along the road of least resistance and gathered the fruit by the way into our own garner regardless of the hungry and suffering ones about us who could not reach so high as we, and often, let it be said to our shame, have we pushed the weaker ones aside who were struggling for the things they so much stood in need of. In this opulent world there is plenty for all, and the time has come when the struggle for self alone should cease and each individual become his brother's keeper; when man should feel a warmth of love and sympathy in his heart for all humanity and let his efforts be in the direction of the greatest good to the greatest number always.

After fifteen hundred years of nominal Christianity what is the condition of the world? Our jails, penitentiaries, almshouses and hospitals are full. Wars, and rumors of wars are all over the world. Want and poverty stalk like grim phantoms through the land and sit like spectres by the fireside of a large per cent. of the human family even in our own beloved America. Intemperance has planted its workshops in every city, town and hamlet in Christendom and has marked millions of homes with the sign of the skull and crossbones, claiming them for its victims. Houses of ill-fame are everywhere and young, beautiful innocent girls are yearly sacrificed upon the altar of lust and gold. And over it all, gross, crass materialism seeks to spread its hopelessness like a pall and to drape the human soul in the sable garments of eternal night.

This is a terrible array of evils, and in scanning them over one would think there was no room left in the world for anything good, pure and beautiful. Yet while the darkest day hangs over us, the sun shines somewhere and even behind the dark clouds of night the stars gleam with unchanging light. So let us not despair, but looking over the field and viewing the harvest, let us resolve to labor earnestly for the removal of the thorns and thistles and to grow in their stead the beautiful golden grain.

Since man's religion has had more to do with moulding his mind and character than anything else it is reasonable to suppose that his present condition is the natural outgrowth of religious and social systems. And he to-day is the product of the religious training he has received in the theological schools of the past.

If Christianity, so-called, with all its pomp and power, with its long reign of nearly two thousand years, cannot rid the world of its errors, but only joins in multi-

plying them, then something must of necessity take its place and accomplish what it has failed to do; for, between the orthodox insanity and the materialistic inanity things are far from being in a desirable condition in the world to-day. "Thy kingdom come, thy will be done on earth as it is in heaven" seems a long way off, though many centuries have rolled by since the master taught that prayer to his followers.

All institutions have their day, then pass away to give place to something better. This is the history of nations, governments and religions and what is called Christianity cannot hope to escape the common fate of all. Then what shall take its place? Certainly that which is most needed in the affairs of mankind, that which will supply every want of the human soul and clear up the mistakes and dissipate the errors of the past and present. And I declare unto you that that something is Spiritualism.

Then it may be asked how can Spiritualism rectify the evils before mentioned and help the world to better things? It has already answered that question to a great extent notwithstanding the short time its beautiful influence has been felt among the children of earth. For instance, looking over the records and statistics, we notice the important fact that a very small per cent. of the inmates of penitentiaries are Spiritualists. Among 2,000 prisoners, as was recently shown by a prominent Spiritualist, there was not one Spiritualist, and of the 10,000 inmates of insane asylums in Pennsylvania only six were Spiritualists. That the orthodox churches furnish the largest number according to the membership to the penitentiaries and insane asylums, is a well known fact; Unitarians and Universalists a small per cent, and Spiritualists least of all in proportion to their number in the world. Less than 1-10th of 1 per cent. of the insane are Spiritualists.

It has also been shown that an overwhelming majority of the insane are made so from religious excitement, from overwork and worry and that liquor drinking has been the main factor in filling jails and penitentiaries. Now, Spiritualism does away with religious excitement and fanaticism, clearing up to a great extent the mysteries of life and death; places reason on her high throne and bids her rules supreme; and, in teaching the all-important lesson, Man, know thyself, bidding him unfold the kingdom of God within him so that he may know the truth of the assertion, "Sufficient unto the day is the evil thereof," ceasing to worry and fret about the future, and learn to trust his own power, and believe in the opulence of the universe of which he is a very important part, and that in due time all his earnest desires, which are but promises of their fulfillment, will be paid to him even to the last farthing, it removes the two greatest causes of insanity; for, I want to say that worry, the awful and dreadful feeling which creeps over the soul, making us fear some great calamity we know scarcely what, has brought more furrows to the brow, mingled more often gray hairs with the jet and gold, and dethroned more often the human mind than any other one thing, and the teaching that will remove this will have done much toward saving the world. Teach man his importance, his grand possibilities, his oneness with the universal life, instead of that which has made him what he is, viz: that he is a poor weak worm of the dust, nothing of himself, and not worthy to lisp the name of his maker. When we consider how this doctrine has been dinned into his ears for ages we are not surprised that he has become a weakling, for "as a man thinketh in his heart so is he."

Then the great question of how to rid the world of intemperance may find its solvent in Spiritualism. If there were a race of people so educated and spiritualized that they would not desire drink, then the curse would die of itself. There are thousands of refined and spiritual men and women for whom drink has no fascination whatever. Then if some have reached this plane, may not all do so? It is reasonable to suppose so and the religion of the soul, the religion that spiritualizes is the one that will bring about this result. If Spiritualists are above the plane of the drunkard, the thief, the murderer and are not to be found among them, then the sooner the whole human family become Spiritualists and spiritual the better.

But what of hospitals? Can Spiritualism empty them. Certainly it can. Spiritualism teaches us to heal the sick by the laying on of hands and by the prayer of faith, proving beyond a doubt the truth of the assertion of Jesus of Nazareth: "Where two of you agree on earth as touching anything they shall ask it shall be done for them of my Father which is in heaven."

Also, these signs shall follow them that believe, they shall lay hands on the sick and they shall recover, etc.

And the thousands of wounded soldiers lying and dying within the hospitals would not be there for Spiritualism would never tolerate war, but its cry always is for peace and harmony, and when Spiritualism has the power in the political world, which the church has today and has long possessed there will be no more wars, or rumors of wars, but the angel of peace will spread her white wings over the world and joy shall reign on earth and good will among men. And when woman shall be lifted from under the curse of manmade laws, from under the ban placed upon her by a church which taught her inferiority to man, on account of "the original sin" and when her sister woman will reach the hand of love and kindness to her no matter what her station in life may be, then will she be saved from the ranks of the fallen and the woman wearing the scarlet brand will be a thing of the past. More women go wrong on account of poverty than from any other cause and not until Spiritualism demanded the equality of woman on the public rostrum and elsewhere, and pleaded her cause

before the bar of justice, could a lost woman be reclaimed. Though she might repent in sack cloth and ashes and come groping in penitential tears knocking at the door of society, yet she would be spurned with contempt from its portals; and the dear, good sisters of the church, while professing to follow him who was a friend to woman, would not allow her to touch the hem of their immaculate garments lest they might be soiled, nor reach the hand of help lest their own become contaminated with her touch. More than one Hagar has been sent adrift in the wilderness of life with her infant child to perish and thousands of Mary Magdalenes have wandered over this Christian world where dwelt the disciples of him who cast the evil spirits from that ancient Magdalene and helped her to a purer and higher life, yet no kindly word was spoken nor no sympathetic token came to lift them from the depths. But this is the century of woman and Spiritualism, and when the great readjustment of human affairs, already begun under the leadership of angels, shall have been accomplished on earth, the causes of evils shall be removed. But just so long as there are thousands of women and girls working for less than thirty cents a day out of which they must pay for board and clothing, there will be women found who will barter their virtue for gold.

Under the new reign of spirituality, pride, arrogance and selfishness shall have no part nor lot. Every woman will consider herself her sister's keeper and all will be one in the holy spirit of righteousness. And the religion which has power to empty jails, penitentiaries, insane asylums, hospitals and houses of ill fame, will be the religion of the future, and that is the one needed in the world today.

Fifty-three years ago doubt, despair and infidelity hung like a dark gloom over the earth. "The world was full of the farewells of the dying," and Rachael's weeping for their children and would not be consoled because they thought they were not, when Spiritualism made its appearance upon the scene, rapping, rapping, rapping at the doors of human hearts and earthly homes, and since that time its holy sanctifying influence has been felt all over the world, and it is slowly but surely uprooting every evil and righting every wrong of earth. It deals not in forms and ceremonies where the heart is not concerned nor its devotees of the whitened sepulcher kind, but with lessons of the highest moral culture and spiritual unfoldment the angels come and breathe blessings upon earth's children and help them to fit themselves for the higher walks of life.

O, the world needs Spiritualism and spirituality. "For to be spiritually minded is life and peace, but to be carnally minded is death."

Then when this new dispensation shall come upon the earth, when Spiritualism's bright star of hope shall gleam in the sky of every wanderer here, poverty, sickness and crime with all attendant evils shall pass like a shadow, and earth's children shall sing in one joyful strain that shall echo 'round the world and through the arches of the sun-lighted sky to be caught up by the angels and re-echoed again and again the song of liberty, love and praise.

CONFUCIUS.

Wu Ting-fang, China's minister plenipotentiary to the United States, said:

"Twenty centuries have rolled by since Confucius walked this earth. His influence is as great today among his countrymen as it ever was before. Never was his name held in greater veneration than it is now. Throughout the length and breadth of the Chinese empire, everywhere are temples erected in his memory.

"Every schoolboy acknowledges him as the supreme teacher of the Chinese race. His spirit pervades a nation of 400,000,000, and his word is recognized as law to the most august emperor on the throne, as well as to the meanest peasant at the plow. Thus is Confucius enthroned in the hearts of his countrymen."—Boston Globe.

If China were one of the most progressive nations in the world we would have some reason to think it a good plan to hold on to one god for a long time, but when a people, having worshiped one person and followed his rules and sayings for twenty-four centuries, is at present behind all the nations of earth in science, literature, art and in fact all advancement, we are inclined to think that a more frequent change of gods would be a good thing. It is well to have leaders and thinkers in advance of their day who may hold the torchlight of progress for the masses, but originality in thought and action, and individual effort are what make the procession of progress move on. China is a stagnant pool in the great world of civilization, and will continue to be just so long as her people will not dare to have a thought of their own or to know a later precept than those given by Confucius.

IN THE BEYOND.

Most people think that as soon as the spirit leaves the body it will be all-powerful, all-wise and omnipotent. But I want to say that this is a mistaken idea. Nature makes no sudden leaps, but from the clod of earth to the shining angel the ascent is by slow gradations.

The plant first peeps through the earth a very tiny blade from which unfolds the wonderful herb and fruit.

The child is born into the world a helpless and all appearances a thoughtless creature, yet as the years go on it becomes a strong and vigorous man or woman.

This being the case, I can see no reason why so sudden a change should come at what is called death. Then, in communion with the spirit world, those who have passed beyond the vale, we find many who have been in that life for many years who are more ignorant than many who still

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occupy the material body. They tell us they must learn, that they must spend years in study that they may master their environment and rise to higher planes. Man is infinite, in this life or any other life, just in proportion to the unfoldment of his mind powers. Knowledge is the key to limitless, infinite being, and ignorance is the dark wall which obstructs our vision and narrows our horizon.

Spirits tell us that there are those who are dead, as we call them, who do not know that they have left the body, others who know they have passed through the change called death, yet are chained in darkness by the force of earthly habits or by what we term sin, and have no power to suddenly extricate themselves. We find that what is called the spirit world does not differ so much from this after all, and that in that life they have great need of teachers and of missionaries as the work of education must be carried on there as well as here for the uplifting of humanity.

We also learn from converse with the denizens of that world that those who have lived the purest lives here and have sought spiritual unfoldment instead of allowing material things to occupy their time and talent entirely, are the happiest in the beyond and best prepared to meet and adjust themselves to their new surroundings. Then let us strive to get wisdom for in this alone lies our only hope of mastering the obstacles that come in our way in this great ocean of existence, for it is but one continued existence, and upon whatever plane we may find ourselves, knowledge shall always mean to us power.

TOTAL DEPRAVITY.

When we get rid of the idea that man is "prone to evil as the sparks fly upward" and that a large per cent of the human race are totally depraved, we will be in a fit condition to sit in judgment against our fellow beings, but just so long as one-half of the human family looks upon the other half as being desperately wicked and beyond redemption just so long will poor, unfortunate human wretches be snatched up and hung by the law or burned by a mob. The idea that there is no evil but only undeveloped good is that of the broad-minded philosopher and philanthropist who sees deep down in the soul of every human being, no matter how darkly stained by sin, something good and beautiful, and that with proper conditions and teaching he would rise above the plane of his evil tendencies, and in the unfoldment of his better self blossom in beauty upon the fair planes of righteousness.

He who looks at the human race, not as individuals with evil tendencies for which they must be beaten, bruised or burned, but as one great family struggling as best it can with its environments for the betterment of self, each member thereof having faults and frailties which must be outgrown, is prepared to say: "Father, forgive them, they know not what they do."

Who has not felt pity for the criminal in chains and thought what a long history his crime must have had prior to its commission, and what a long way he must be from happiness who is guilty of an awful crime. If thoughts are things as Spiritualists teach, then might not the world work a great change in its criminal record by sending out to the erring ones, not thoughts of hate, revenge and death, but the purifying ones of pity, kindness and love. Since knowing something of the power of thought, let us be careful how and what we think.

"Mediumship and Its Laws" is the title of a new book by Hudson Tuttle in which the great expounder of the Spiritual Philosophy has done himself ample credit. Spiritualism comprises a vast field for thought and investigation and those beginning the study of the same could not do better than read this work. The author has spent many years of studious effort in ascertaining facts concerning the great scientific religion known as Spiritualism and is now giving to a waiting world the results of his labors in such works as this. The laws of mediumship should be understood by every medium or any one contemplating becoming a medium, as great harm may result from the unfoldment of this faculty if the medium is ignorant of the laws governing mediumship. Electricity is a dangerous thing in the hands of those ignorant of its laws, but an Edison may chain it and put it to an infinite variety of uses to man. So with the great and important power of mediumship. Hence, I would say, let the wisdom of this philosopher guide you in the unfoldment of those powers which may make life one round of pleasure in the communion with saints, and you a benefactor to the race, or, if you are ignorant of its laws, may make you miserable. Time, labor and expense may be saved by reading this book. I have examined it and know whereof I speak.

No person is free so long as he allows his thought and investigation to be abridged by anything whatever. If the Spiritualist says: "I do not believe in this, that or the other and will not investigate, as I do not care whether it is true or not, because it does not belong to the generally accepted ideas of truth regarding Spiritualism," then he circumscribes his vision, his thought and his investigation. And there is only a step between this and being bound by a creed. Let us be broad.

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cumscribes his vision, his thought and his investigation. And there is only one step between this and being bound by a creed. Let us be broad.

THE BETTER WAY.

Frauds and dishonest mediums have been the bane of Spiritualism for many years. Upon this point all will agree, but while some would attempt to drive them out by forcible measures, others think that by so doing, more injury than real good would result to the cause in general. A difference of opinion on this point has caused much trouble, and not a little inharmoniousness has resulted among those who should be energetic co-workers. Let us look into the matter and try to decide upon the better course to pursue at this important juncture.

Taking the cue from nature, we find that the wheat and tares must necessarily grow up together, nurtured by the same soil, until the harvest is ready, and then the separation takes place strictly in accordance with natural law. Both are separate in quality and texture; they do not mingle or amalgamate; but they simply grow together in the same soil, until by law of nature they are separated.

While it is true that we detest the frauds and the fakirs, and have an abhorrence for their aims, objects and methods, we may do well to inquire if in attempting to "root them out," we may not do more damage, in a general way, than if we organized the true media, and hedged them about with safeguards, sympathy and protection, while paying no attention to the disreputable barnacles who cling to the spiritual ship, but are no part or it.

If they are "let alone" severely, will not the public, the investigators, those who are hungry for the truths which are presented in the spiritual philosophy concerning the communion held by spirits incarnate with spirits incarnate, and kindred doctrines—will not such be able to discriminate and by their fruits to discover the difference between the good and the bad—the true and the false? In this way we can arrive at the desired end, in a perfectly natural and quiet way, avoiding the recognition of the faking element and the damage usually done by the denunciation, condemnation and exposure of the methods of detestible knaves.

What we need to do is to choose the "more excellent way," and rely upon the co-operation of the spirit-world to protect mediums and give them increasing power to demonstrate more forcibly than ever the inter-communion between the two worlds, and thus put to flight all fakirs and frauds.—Philosophical Journal.

APHORISMS.

Some people think that when they turn a mental somersault ever few days it is an indication that they are broad and liberal-minded.

There is only one way to progress: Hold fast to truth whenever and wherever you find it. Don't reject it because it is unpopular, or because it is either old or new.

Investigate everything new, but don't imagine it is true because it is new. It may be the product of a warped or designing mind. Much that is now called advanced thought is like unto the mushroom that groweth up in the night. It will wither and pass away when the sunshine of truth falls upon it.

Aspire. Rise to higher planes of thought. Soar, but don't let the bump of self-esteem make you think you are an eagle when you are only a common gutter-snipe. We all have a mission to perform, but the most of the work for humanity is done on the ground and not above the clouds.

There are Spiritualists who, instead of walking leisurely along the broad, straight highway of truth, holding themselves erect and enjoying the beauties that greet them on every side, enter some by-street or dark, narrow alley, where all the old creeds and worn-out doctrines and dogmas of an ignorant past have been dumped, and stirring up these heaps of rubbish and refuse, they expect to find gems of truth. They mistake a battered tin-can for a pearl of great price. Let us be progressive human beings and not Billy goats.

THE CREED OF SPIRITUALISM.

Spiritualism, like all other systems of religion, has a creed, but this creed has more of mercy, of charity and of light than has any other, and there is more in it that is calculated to elevate man and bring him closer to his Creator than is offered by any other philosophy or system of religion. True, Spiritualism rejects the idea or theory of salvation through mediation as suggested by the theological plan of divine government, because it finds the hypothesis upon which that belief is based to be diametrically opposed to, and therefore out of harmony with man's conception of what his relation to his Maker really is; hence, the Christ-idea of a central person to bridge over, as it were, in some mysterious way, a purely imaginary gulf of dark, rolling waters, which separates God from man, is not accepted by Spiritualists as having any foundation in fact.

The creed of Spiritualism, although unwritten, is stamped upon every created thing. It was formulated by the divine mind and its application made universal. It is so interwoven with creation that its purpose cannot well be mistaken. As a lamp unto the feet of man, it shines continually and lights him in the way of moral and intellectual worth, which is God's highway to everlasting felicity in the world to come; but nowhere does it teach that sin can be forgiven or that a man can be redeemed by another. He must outgrow his sins, and redeem himself, or else go on forever a total failure with no one but himself to blame;

for he is the incarnation of boundless capabilities and infinite progress, which is the God-given birthright of every human soul. A man may be a firm believer in the philosophy of Spiritualism and yet be a very bad man; but no man can be a consistent Spiritualist unless he be pure in mind and heart.

Spiritism points out how happiness here and hereafter may be secured. But upon the road that it would have mankind to travel are found nothing that is uncharitable, nothing that is selfish, nothing that is impure, nothing that defileth either the body or soul. It is walking with God all the way. In short, the underlying principle of the philosophy of Spiritism is that Christ helps us by example, and that that is all he can do for us; that we must look within ourselves, not without, for our redeemer; that we ourselves must pay the penalty of violating the moral laws as we do the physical laws; that neither can be evaded, and, finally, that man's highest duty to himself is to be ever on his guard against the evil influences which continually surround his animal nature, and that his highest general duty is to love God with all his might, and his neighbor as himself.—Thomas B. Wilson.

"ACROSS THE DIVIDE."

Spiritualism is bringing some very happy news from "across the divide," for Rev. R. Heber Newton of New York says: "Men and women can hold conscious communion with spirits, I know; not from my own personal experience, but from the experience of friends whose truthfulness is beyond doubt." This is a very clever bit of evidence from such a source, and shows how the clergy are accepting spirit evidence. Rev. M. J. Savage of New York says: "The belief, Spiritualism, is at work in the case of thousands, and so is supplanting the beliefs that were held before it. It is declared that death is only another birth. Then it is curious for the student of these things to note that none of the spirits are orthodox. I have been struck by the observation of this strange fact. Perhaps this accounts largely for the bitter opposition of the churches, etc. The late Paul Gibier, president of Pasteur's famous institute, investigated the phenomena of materialized spirits with the seances of Mrs. Carrie M. Sawyer, and spent one year and seven months in these researches. He invited famous inventors, professors, scientists, diplomats, etc., to see these spirits, and they became so convinced that the dead can be literally materialized, as did the dead prophet Gabriel before King Saul, that Gibier had contracted for three years to employ Sawyer to tour France, Egypt, etc., exhibiting the miraculous phenomena of spirit life, when he was killed by accident. The writer has attended seances with this very famous medium, and can testify to the truth of Gibier's researches. In one seance alone, while the medium was tied by the neck with four knots to the side of her solidly built wood cabinet, about 20 spirits came in less than two hours, before several people. Two gentlemen met Emma Abbott's spirit, a New York singer, whom they knew in life, besides a dead Vassar teacher's spirit, who was killed by a falling rock from a quarry. One lady met an old Advent minister who died twenty years ago, besides a lady friend named Susie.—G. E. Lothrop, in Light of Truth.

The play, "More Than Queen," recently presented in Topeka, was thus named on account of a prophecy which is said to have been made in the life of Empress Josephine. It is related in her biography that when she was a girl living in obscurity in the West Indies, with no prospect of ever being brought in contact with the history-making characters of Europe, a negress slave prophesied the leading events of her future career, saying among other things that she would be "more than queen." This prophecy made a deep impression on her and often recurred to her mind as events transpired showing it was being fulfilled. When it is considered that Napoleon never was successful after he divorced Josephine, it would seem that she was guided into his life by high spirit influences to accomplish a good purpose and not to gratify his vain ambition. W.

G. W. Hammond has discontinued the publication of the New Republic, a weekly paper, and will hereafter publish, at Topeka, a monthly called the New Republic Magazine, the first number to be issued about March 25. Those sending him 25 cents, the price for three months, will receive the first number free. The table of contents is as follows: Introductory; The Lost Heir of Glenholm, G. W. H.; An Adventure on the Illinois River, short story; Election of United States Senators, Hon. J. S. West; Poem, An Old Man's Christmas, G. W. H.; Recent Labor Legislation in Kansas, W. L. Holcomb; Sketches, Biographical and Historical—Illustrated; Prominent Business Men and Enterprises of North Topeka—Illustrated; The Late Kansas Crusade, both views; A Talk on Universal Suffrage, Helen Kimber; and many other sketches and subjects.

The tiny flower which your eye can hardly see may be just as perfect as the most showy plant in the garden. The smallest diamond may be just as brilliant as the Kohi-nor, or the largest gems that flash on the crowns of Kings. So the least acts may be just as beautiful, as pure, as honorable, as the greatest deeds that shine in dazzling splendor before men.—Two Worlds.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have conversed with the inhabitants of the spiritual world. This may have added to your knowledge—if so, what use are you making of this knowledge? "He that hath a truth and keeps it, keeps what does not belong to him."—Temple of Health.

Continued from 1st page.

only conditions of being, but in just the degree of advance in this direction it becomes unfitted to cope with the rude struggle for possession going on among more earthly beings. If a man fight the battle of the world, he must be fed on its food. But the struggle comes sooner or later when the soul longs to burst the bonds of so gross and selfish life. The old habits, the old associations, hold him in conflict and pain. The new life is lacking only in his ignorance of how to take it up, and by the meagerness of comradeship on a visible plane. He is liable to vibrate between the two conditions very painfully, but the mind bent on discovery of truth must learn in time to find equilibrium and a vast amount of knowledge never possible to one unwilling to explore the unknown and even dangerous paths of science. After a Columbus in any new voyage of discovery, there follows a vast fleet of easy mariners.—L. V. R., in The Light of Truth.

Habit.

"Habit is the deepest law of human nature." Every habit is formed slowly, gradually, by continued repetition. Continual dripping of the tiny drop wears away the hardest granite. Continual deposits of diminutive grains of sand builds high the beach upon the shore. Thus does continued disregard of moral laws disintegrate the strong fibers of a well-knit character, and thus does persistent commission of little misdeeds gradually build up a life of dissipation and immorality. Whenever any act is performed, especially if pleasing to the senses, there is left in the mind a tendency to perform that act again, and whether the results be for good or for evil, the performer usually yields to that tendency and day by day the habit grows until it has become a ruling trait in the character of the individual.

The subjective mind of man is the real self. The objective mind is that with which he contends with his material environment, and is an outgrowth of his physical necessities. The former is always amenable to suggestion from the latter. Every auto-suggestion is made stronger by every repetition. This is the secret of habit-formation. By conscious thinking and effort we perform and repeat an act until it is so firmly impressed upon the sub-conscious mind as to be performed without conscious thinking or conscious effort. Then it is a habit; and the reason it is so strong is because it is a part of the real self or of the soul, and for this reason also "habit is the deepest law of human nature."

To a close student of modern psychology it would appear that man, by the power of habit-formation or of auto-suggestion which is virtually the same thing, is capable of attaining to any end which he may desire, for there is a vast difference between a belief held in the objective mind and the same belief held in the subjective mind. A belief held in the former is simply an opinion which may be wrong or changed at any instant. A belief held in the latter is an absolute reality so far as that soul is concerned and cannot be changed except by continued suggestions to the contrary from the conscious faculty of the mind. To illustrate: A man believes he can walk a wire. He tries it and finds that he can not. He persists in trying until the thought or the act is sufficiently impressed upon the subjective mind to enable him to perform the feat without conscious effort. Then the belief which was false before has become a belief of the subconscious mind and is then a reality. It has become a habit and cannot be changed except by conscious willing or discontinuation. This also explains what is known as reflex action, which is merely the work of the subconscious faculty of the mind. "Habit is the deepest law of human nature." By obeying the laws of human nature man may become great, prosperous and happy. Therefore, by applying the law of habit, which is the deepest or most powerful of those laws, man may attain to a realization of his desires.

E. F. R.

The Temple Builders.

The Temple Builders are still receiving encouragement in the form of liberal donations. Let all the liberal minded people help in this movement, especially here in Kansas. People from New York, Minnesota, Missouri and other states are lending a helping hand in this cause, and let every Kansan feel that he can and must do something to help the cause of truth in his own state. We greatly appreciate offers of assistance from our sister states and thank you very kindly. May the good work move rapidly on.

Spiritualists are constantly talking of "conditions," and yet they are less regardful of these than the churches. It is in accordance with spiritual laws to dedicate the church to the uses of worship and allowing nothing else to come in conflict. The very walls become saturated with the thoughts of the worshipers who, year after year, congregate within them. The minister thus has a strong influence back of him, of which he forms the center and point of direction. Contrast with this the public halls which are usually occupied by spiritual societies. Week days and evenings given over to every form of entertainment, from Punch and Judy shows to dances and the combats of partisan politics. On Sunday the sensitive speaker, vibrating like a harp to every influence, is expected to shut out all these discordant elements and speak with a seraph's tongue. If he fail in doing this he meets with condemnation. It is not astonishing that there are failures, or sad breaks in the influence, but it is wonderful that anything spiritual can be given under such antagonistic conditions. Let us suppose that there has been a building erected and devoted to the one purpose of spiritual instruction. It is decorated with toned colors, and there is a restful hush from the beau-

tifully upholstered seats to the aristocratically appointed rostrum. The place becomes filled with the "power of the spirit," and the speaker feels no discordant jar and is truly baptized with spirit power.—From Hudson Tuttle's "Mediumship and Its Laws."

I can think of nothing more coolly diabolical than a legal execution. One can conceive of a murder done in heat of passion or in a spasm of fear, or for avarice, when that faculty is abnormally developed. But I cannot comprehend how respectable, educated and enlightened men can deliberately plot and plan for the life of a man who never injured them, through weeks and months; who can calmly go with preparations for killing their fellow man, for days and days; who can lead him up to the spot, feel his pulse, watch his looks and every action, scientifically study his symptoms, and ghoul-like peer at him until the last faint convulsive heart throh has ceased! Then go home to the bosom of their families, eat a good dinner and sit in slippered ease before the fires, gratified with life and its comforts!—Lizzie M. Homer, in Free Society.

The value of having settled speakers is clearly proven by the results of the work of W. F. Peck and Thomas Grimshaw in St. Louis. The former has been at work in that city about three years, and the latter has recently been chosen for his fifth term of service. They are building strong societies, memberships are increasing, and the respect shown to Spiritualism by all classes of people goes to show that steady work tells. The itinerant system must go if Spiritualism is ever to become a power for good in the land.—Banner of Light.

A Scranton little girl attended Sunday school not long ago and just before the close of the services the choir sang "Jesus is calling today." The little girl went home and her mother asked her if there was a large crowd at Sunday school. The little girl innocently replied; "Yes, everybody was there but Jesus." "Why, where was he?" questioned the surprised parent. "He was out calling," replied the innocent child.—Scranton Gazette.

The Ladies Temple Builders hold their regular meeting in the parlors at Lincoln Post Hall Wednesday at 8 p. m. All desiring to join and help in this work should meet with them. Besides the business part of the meeting they have music, readings and talks by different ones, making quite an interesting program.

"In about fifteen years from now," said the platform psychometrist, "I see you with a rope around your neck. Do you recognize it?" But the gentleman to whom this knock-down test (?) was given was too hard-headed to admit that it was correct.

The Church of Spiritualism will meet in regular conference at Lincoln Post hall, Sunday, 2:45 p. m. At 7:45 there will be a lecture by Laura B. Payne. Mrs. Inez Wagner will give demonstrations of spirit return. Good singing.

We would be glad to receive communications from those who desire to help the cause in this way. If you have a good thought give it to the world. Don't let it die for want of light and air. All communications not available for use will be returned if so desired by the sender.

If you receive a sample copy of The Psychic Century it is an invitation to you to subscribe, providing it suits you in tone and purpose.

AN ANGEL' SONG.

"Beautiful flowers from morning land,
Beautiful gems from ocean's cave,
Beautiful thoughts the soul expand—
These we bring to bless and save.

"To save from sorrow's withering blight,
To fill the heart with measured rhyme,
To sweep aside the curtained night,
And fit thee for thy place and time."

So sang an angel sweet and low,
As sweet and low as a maiden's lyre;
Like censer swining to and fro,
The last faint notes of song expire.

Somewhere we'll hear thy song again,
Sometime, when fragrant lilies blow,
And peace of heaven blesses men,
Its benediction we shall know.
—Mary Kelsey Boozer, in The Philosophical Journal.

Several communications were received too late for this issue which will be published in our next.

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THERE COMES A TIME.

There comes a time to every mortal being,
Whate'er his station or his lot in life,
When his sad soul yearns for the final freeing
From all the jarring and unceasing strife.

There comes a time, when, having lost its savor,
The salt of wealth is worthless; when the mind
Grows wearied with the world's capricious favor,
And sighs for something it cannot find.

There comes a time, when, though kind friends are thronging
About our pathway with sweet acts of grace,
We feel a vast and overwhelming longing
For something we cannot name or place.

There comes a time, when, with earth's best love by us,
To feed the heart's great hunger and desire,
We find not even this can satisfy us;
The soul within us cries for something higher.

What greater proof need we that we inherit
A life immortal in another sphere?
It is the homesick longing of the spirit
That cannot find its satisfaction here.
—Ella Wheeler Wilcox.

Diabolical Cruelty.

A father in San Francisco last week seared his 9-year-old boy on both cheeks and hands as a chastisement for taking a few slate pencils and a coin from his store and giving them to his playmates. He defended himself when arrested by quoting scripture about "spating the rod and spoiling the child," adding that he "would rather kill the lad than see him a thief." He claimed to be a "Christian," but was evidently 500 years behind time in his family government.

He reasoned that if his God could torture his creatures in hell fire for misdeeds, of course he would be right in imitating that manner of punishment in a small degree for his son, and so he heated an iron in the stove and deliberately burned his son's face and hands. The monstrous dogma of a burning hell for sinners is responsible for this fresh illustration of such diabolical work—in both cases to satisfy offended law and wrath. When arrested the inhuman father weakened, and said he did it "in a rage," because he discovered his son to be a thief.—Philosophical Journal.

The deepest secret of life is love. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness, and stifle them by sordidness. We fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide-reaching affection and no uplifting ideal, we make our life a treadmill and of our duty an unwelcome drudgery. We disclaim the highest endowments of the soul and deny our sonship to God. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart.—Rev. Philip S. Moxom.

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